

sub his explain it always.—*The Bishop of Bellay.*

Spirit Communications.

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of embodied human intelligence over the physical organism of those sensitive persons known as Spiritual mediums. In choosing matter for this purpose we will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating, we do not in any case attempt to determine, as that is a matter that would require facilities of perception which we do not pretend to possess.

Communications received through the mediumship of Alfred James, Sept. 2, M. S. 32, and taken down by the editor of MIND AND MATTER.

"GOOD DAY, SIR:—There is no man, when he comes to examine into the evidences of Christianity, but what he is struck with the fact that these evidences, in their most important features, with the phenomenal evidences of Modern Spiritualism. Indeed, they constitute all that is good, true and valuable in the Christian religion. The working part of Christianity or Spiritualism.

"This can be said, and safely so, that any person can teach a theological philosophy, but if it is based on facts, it is valuable, however high and ennobling the thoughts, for they may be true and they may not, unless backed by facts. I never was an ardent Christian and in the latter part of my life I had advanced considerably on the road of progress. I believed in reformation, but did not care to express my views on the subject.

"In the spirit-life there is an unfolding of the laws and workings of matter which a spirit might impress on mortals, but could not inform them of everything that they have seen and done, for that they would interfere with the resources and energies of mortals, and make them neglect to rely upon themselves and cause them to wait, like babes on their mother's knees, for food.

"I went out of the mortal life suddenly, leaving a wife, daughter and a son, and to them I would say they need not mourn for me. How long—how earnestly and ardently have I longed to see even this day dawn on the mortal world.

"You have been thinking, I know, that you have those that know that there is an immortal life. You have those that deny it, but buoyed on by the spirit manifestations you will be able to overcome your opposers, and by the united action of spiritual investigations, into the phenomena of the after-life, you will soon be able to rout the terrors of old King Death, and also (I say this with regret) a priest; although I never wilfully did any wrong against my own conscience or the conscience of others.

"Your opposers, and the opposition generally, are of two classes or character. One class that believe too much and are misled by the wrong things, and the other class that believe too little, and are misled by the wrong things, which you have to steer your barque. To those who believe nothing and who make this statement, 'I am a materialist,' I would say that they are not a physical form, I would say to these students of matter that it is extremely doubtful whether they can, or ever will, receive spiritual information, or be able to test spiritual matters.

"If mankind were allowed to understand all the secrets of the universal ether they would be enabled to make a perfect science of spiritual and material things, and the two conflicting influences between which you have to steer your barque. To those who believe nothing and who make this statement, 'I am a materialist,' I would say that they are not a physical form, I would say to these students of matter that it is extremely doubtful whether they can, or ever will, receive spiritual information, or be able to test spiritual matters.

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In National, State and municipal affairs spirit has very little chance to enter. Why? Because men holding political positions are such a positive and self-willed set, that they care to do for their party, and therefore, until there is a change in the kind of officers chosen there will be very little done in politics by spirits.

Sign me, HON. AMASA WALKER, North Brookfield, Mass.

In asking you to place the title to my name I do not want you to think I set any value on it. There are several Amasa Walkers and I want to be recognized distinctly.

[The American Cyclopaedia gives the following sketch of the life of Mr. Walker. The reader can judge as to whether the communication is characteristic of the man:]

Amasa Walker, an American political economist, born in Woodstock, Conn., May 4th, 1799; died at North Brookfield, Mass., Oct. 29th, 1875. He was a merchant in Boston from 1825 to 1840, and prominent as an abolitionist from 1843 and 1849 he went to Europe as a delegate to the international peace convention. In 1848 he was a representative in the legislature. In 1849 a State Senator. He was Secretary of State in 1853 a member of the State Constitutional Convention, and in 1862 a member of Congress. From 1842 to 1849 was professor of political economy at Oberlin College, and from 1861 to 1875 lecturer at Amherst College. He published 'Nature and Uses of Money and Mixed Currency' (Boston, 1857); 'Principles of Wealth, a Manual of Political Economy' (1860; 7th ed. 1874); and 'With William B. Calhoun and Charles J. Flint, 'Transactions of the Agricultural Societies of Massachusetts, 1864-65.' His son, Francis Amasa, born July 2, 1840, studied law, served in the civil war, was made brevet brigadier general in 1864, became chief of the bureau of statistics at Washington in 1869, superintendent of the census of 1870, Indian commissioner in 1871, and in 1872 professor of political economy and history in the Sheffield scientific school of Yale College.]

"GREETING:—I come after many years of separation—many changes and much suffering—out of which my life is struck, and I have longed to see even this day dawn on the mortal world.

"You have been thinking, I know, that you have those that know that there is an immortal life. You have those that deny it, but buoyed on by the spirit manifestations you will be able to overcome your opposers, and by the united action of spiritual investigations, into the phenomena of the after-life, you will soon be able to rout the terrors of old King Death, and also (I say this with regret) a priest; although I never wilfully did any wrong against my own conscience or the conscience of others.

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A Convention for a Free People to Make a Free Land.

FREE THOUGHT, FREE SPEECH, FREE RALLIES, AND FREE MAILS MUST BE SECURED BY A SECULAR REPUBLICAN EMANCIPATED FROM CHURCH DOMINATION.

A call has been made by Hon. Eliza Wright, President of the National Liberal League, for a Convention of Liberals, to be held at the Grand Opera House, in the city of Cincinnati, Ohio, on the 13th and 14th of September, 1879.

The object of this Convention, in addition to the transaction of the ordinary business of the League, is, to give the Liberals of the United States an opportunity of consulting as to the propriety of taking political action.

Pursuant, then, to the above call, we invite all those who are interested in promoting the objects of this address to become members of a general convention to be held at the next Congress of the National Liberal League, to be held at the Grand Opera House, in the city of Cincinnati, Ohio, on the 13th and 14th of September next, to consult together, and (if found advisable) to proceed at once to the organization of a "Liberal Party" in the United States, to take part in the fall State elections of this year, and prepare for general action in the Presidential election of 1880.

The delegates of the Auxiliary Leagues will, of course, control the affairs of the League in the Congress at Cincinnati, Ohio, and have been doing so.

But at the conclusion of their business they may join with the delegates to this general convention, and with them consult and arrange as to the formation of the party, and the manner of its organization.

These delegates of this Liberal Convention may attend from any part of the United States whether members of the League or not, but to insure that they are some extent represented, they are requested to forward to the Secretary of the League (from whom they will receive tickets of admission in return) a request to the effect: "I, _____, of _____ place and State, appointing them to attend as delegates at this General Convention.

In union we must find strength! JAMES PARTON, Newburyport, Mass. T. B. WALKMAN, 93 Nassau St., New York. E. H. NEWMAN, 97 Madison Lane, New York. J. P. MENDUM, Boston, Mass. HORACE SEABER, Boston, Mass. B. E. UNDELMUND, Thorndike, Mass.

Committee of Invitation. Address, A. L. RAWSON, Sec. N. L. L., 34 Bond St., New York.

Magnetic Healer.

G. W. Van Horn, the well-known Magnetic Healer, formerly 1029 Main street, by the earnest request of his friends, has removed his office to 1033 Main street, New York City, and has opened an office at No. 533 Main street, Kansas City, Mo., where he will continue to practice his art.

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E. Manning, Harrisburg, Ohio, enclosing a large list of names for samples copies of MIND AND MATTER, writes: "I have given you a list of such names as I have been able to get for your paper; the most of them are not Spiritualists, but they will only 'house-top' Spiritualism here; but I can easily send you around even among the preachers, and they are perfectly willing to be silent upon Spiritualism. I most heartily congratulate you on your successful efforts in the exposure of the Jesuit, John C. Bundy. Had that deceiver sworn to do all the harm he could to Spiritualism he could not have wasted a more continued persecution on all of our best mediums, than he has done. In every instance, when every hired mental has circulated his or her vile slanders, instead of waiting to give the accused a chance to vindicate themselves from this vile persecution. He has invariably added all the Jesuitical fuel he could to the flame. The truth is, his vile slanders of mediums are, in my estimation, the very best certificate they could bring of their mediumship. There is not a medium that need thank him for their existence as a medium. Then, I say, go on, brother, and defend our heaven-born mediums who have all the fiery darts of Jesuitism, orthodoxy and materialism hurled at their vital parts. And now, Brother Roberts, I beseech you to persevere in your noble and successful efforts, particularly in defending Brother and Sister Bliss from one of the most damnable conspiracies to blast forever their well-earned fame, and to bring about the ruin of the only Father and good spirit attend your editorial career, and may you live long to defend our heaven-born mediums, shall be a life subscriber to MIND AND MATTER."

PHILADELPHIA MEDIUMS.

JAMES A. BLISS—Developing and Trance Medium, 113 South Second St., Philadelphia, Pa. Every Tuesday evening at 8 o'clock sharp. Persons desiring to be examined, or to have their mediums tested, may sit in this circle. Admission free. No charge for sitting.

MRS. E. DE HAAS—Clairvoyant examinations and magnetic treatment. Office hours from 9 A. M. to 5 P. M. 121 North Fifth St., Philadelphia, Pa.

DR. C. B. BORN—Developing Circle has adjourned to meet the first Monday in September.

MRS. E. S. FRITZ—Clairvoyant Physician, 619 Montgomery Ave. Street, between 10th and 11th Sts., Philadelphia, Pa. Free charge.

DR. HENRY C. GORDON—Materializing and Spiritism. 1029 North 10th St., Philadelphia, Pa. Seances every Monday, Wednesday and Friday evening, at 8 o'clock sharp. Private sittings daily for \$1.00. Public sittings daily for \$1.00. Private sittings daily for \$1.00. Public sittings daily for \$1.00.

ALFRED JAMES—Trance and Test Medium, and Medium for Form Materialization. Private sittings every Tuesday and Friday evening, at 8 o'clock sharp. Public sittings every Tuesday and Friday evening, at 8 o'clock sharp. Private sittings daily for \$1.00. Public sittings daily for \$1.00.

MRS. E. S. FRITZ—Clairvoyant, Trance and Test Medium—No. 239 North 10th St., Philadelphia, Pa. Public sittings every Tuesday and Friday evening, at 8 o'clock sharp. Private sittings daily for \$1.00. Public sittings daily for \$1.00.

